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ascribes to matter those qualities which all things have in common and which he feels they have. He must assume matter, since otherwise all things, including himself, would be naught, or at best mere ideas, such as Berkeley constructed. What he knows of matter, he knows only through his sensation, and for that very reason he cannot know what matter in itself can be, that is, matter severed from sensation. If this is a subject of knowledge—which he cannot grant, then, and then only, is he an agnostic.

With respect to the religious outcome of his doctrines, we may say that though Mr. Carneri recognises the Religion of Science as a product of perfect correctness of thought, and as the only religion that does not conflict with the present state of our knowledge, yet he thinks that for that very reason the religious element in it is a so exalted one that the religious minds who are satisfied with it must be in the highest sense of the word *élite* human beings. Mr. Carneri admits the statement that man consists of his ideas, his influences, and his aspirations. It depends, therefore, upon the *idea of immortality* which one possesses whether one can be satisfied with the idea of immortality of this religion. Personally, Mr. Carneri has no need of religion or immortality whatsoever, and is so reconciled to the belief that his personality will wholly cease with death that it is to him a blissful certainty. It is a source of real delight to him, he says, and an encouragement to good deeds, to be able to think that some of his achievements will continue after his death to have a beneficent influence on others, in no matter how insignificant a way. But his personality, which will then no longer exist, will have as little share of these as he should have, in his present life, of freedom or property, if he should be robbed of these and others should enjoy them in his place.

These remarks will indicate the general drift of Mr. Carneri's doctrines. *μ.*

INTRODUCTION A LA PSYCHOLOGIE EXPÉRIMENTALE. By *Alfred Bine*. Paris: Felix Alcan. 1894. Pp., 146. Price, fr. 2.50.

There has long been a lack in English of a practical treatise of experimental psychology, and although we notice that two are in preparation—one from the pen of Professor Cattell,—the student, until the appearance of these, may be referred to the present easily-read French work of M. Binet as the best accessible manual of the subject. The volume is a collaboration in a certain measure, parts of it having been written by M. Phillippe, M. Courtier, and M. Victor Henri. Its descriptions refer chiefly to the psychological laboratory of Paris, which is attached to the *École des Hautes-Études*, and to the psychological laboratories of Germany. M. Binet does not profess to know much about the organisation of the numerous laboratories of America, but his ignorance does not diminish the worth of his instructions, as the methods of this study must be essentially the same in all parts of the world. M. Binet mentions the existence of psychological laboratories at two American cities, Medissona and Chompen,* of which we have never heard. Chapter

* Probably Madison, Wis., and Champaign, Ill.

I is devoted to the laboratories of psychology; Chapter II treats of Psychological Methods; Chapter III of Sensations, Perceptions, and Attention; Chapter IV of Movements and Will; Chapter V of Memory; Chapter VI of Ideation; Chapter VII of Psychometry; Chapter VIII of Methods of Observation and of Interrogatories. There is a description in the book of Hipp's chronoscope, which even Külpe's work lacks, as also of the common methods of registration and of the other stereotyped procedures. "Experimental psychology," M. Binet says, "is autonomous and has been definitively organised into a distinct and independent science. It is independent of metaphysics, but it does not exclude all metaphysical results. It supposes no particular solution of the great problems of life and of the soul. It has no special drift, spiritualistic, materialistic, monistic, or otherwise; it is a natural science, and nothing more."

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THE CIVILISATION OF CHRISTENDOM AND OTHER STUDIES. By *Bernard Bosanquet*.

London: Swan Sonnenschein & Co. 1893. Pp., 383. Price, \$1.50.

The Ethical Library, of which this book is the first number "is not," its editor says, "a new 'Science Series.' It will not contain books on moral science properly so called. The chief results of the modern study of mind and morals will for the most part be assumed without scientific demonstration. The guarantee to the public that the underlying principles are not mere assumption or isolated *aperçus* must be the names of the writers themselves, who, it is hoped, will be recognised as specialists in particular departments of mental and moral philosophy." Other volumes in this library have been promised by Prof. Henry Sidgwick, Mr. Leslie Stephen, Mr. D. G. Ritchie, Mrs. Sophie Bryant, and the Editor, J. H. Muirhead. Mr. Bosanquet's book is a collection of addresses delivered by him before various English societies, and of essays recently published in ethical periodicals. Their titles are as follows: "Future of Religious Observance"; "Some Thoughts on the Transition from Paganism to Christianity"; "The Civilisation of Christendom"; "Old Problems under New Names"; "Are we Agnostics?"; "The Communication of Moral Ideas as a Function of an Ethical Society"; "Right and Wrong in Feeling"; "Training in Enjoyment"; "Luxury and Refinement"; "The Antithesis Between Individualism and Socialism Philosophically Considered"; "Liberty and Legislation." Our readers will derive pleasure and profit from the perusal of these essays of Mr. Bosanquet, who has here expressed his opinions upon some important ethical and social topics with much grace and art.

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DIE PHILOSOPHIE DES NICOLAUS MALEBRANCHE. By *Dr. Mario Novaro*. Berlin:

Mayer & Müller. 1893.

This little book (107 pages) is a clear and enthusiastic presentation of the philosophy of Malebranche, a subject on which Dr. Novaro has also written in Italian. Bruno, not Bacon, nor Descartes, claims Dr. Novaro, is the father of modern philosophy; it is he who pointed out the true paths which modern philosophy, and in